THE PACIFIC

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A PRAYER.

We bless Thee, Lord of every land,
  That in all lands Thy kingdoms be,
That all our times are in Thy hands,
  Thou Father of Eternity.

Thy graces are the measurements
  That bound the fulness of our years;
And even Grief her heart contents
  If Thy dear hand but dry her tears.

Then let the soul's thanksgiving rise
  And join the angels' songs of grace,
While Thou, low bending from the skies,
  Shalt turn to earth Thy listening face.

Stretch down from heaven's eternal calms
  Thy kind, forgiving, patient arms,
And help us evermore to move
  Within the circle of their love.

Ernest W. Shurtleff.

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WHEN THE BIRDS GO NORTH AGAIN.

Oh, every year hath its winter,
And every year hath its rain—
But a day is always coming
When the birds go north again.

When new leaves swell in the forest,
And the grass springs green on the plain,
And the alders' veins turn crimson—
And the birds go north again.

Oh, every heart hath its sorrow,
And every heart hath its pain—
But a day is always coming
When the birds go north again.

'Tis the sweetest thing to remember,
If courage be on the wane,
When the cold, dark days are over—
Then the birds go north again.

—Ella Higginson.

A liberal giver to home missionary work was surprised to learn recently that a church of several hundred members in a city of not less than 8000 inhabitants, and the members generally in good circumstances in life, was receiving home missionary aid. It dampened his interest in the work considerably.

The Rev. Dr. George Wallace who went a few months ago from Spokane, Washington, to a pastorate in Toledo, Ohio, told the business men of Toledo in a recent address that they were entirely too modest. "If Los Angeles, or Seattle or Spokane, or Tacoma, or any of the Western cities had the manufacturies, or the railway or water advantages that Toledo has, the whole world would know of it, and that in less than three months.

When Bishop Vinton of the Protestant Episcopal diocese of Western Massachusetts asked to have $1,000 taken from his $5,000 salary the diocesan delegates, it is reported, voted that "dignity" required that he should not receive less than $5,000 a year. The bishop wished this to be taken from his salary and applied on the salaries of inadequately paid rectors. The word "dignity" should be stricken out, and it should be made to stand that the devil required it.

A man who had been prominently identified with the Presbyterian Church at Salem, Oregon, for many years moved recently to a small town in Washington in which there is but one Protestant church— a Methodist. Soon some zealous persons in his own denomination in the state began to urge the organization of a Presbyterian church in the place. He objected strenuously, saying only one church can be properly supported here, and I shall get my letter and become a member of the Methodist Church. He has done so; and his wife also. May their kind increase! It is wicked to have two churches where only one can be adequately supported.

We are glad to note the fact that the pastor of the Methodist Church at Manchester, New Hampshire, is actively identified with the interdenominational movement to promote cooperation among the churches in that state. The Congregationalist in a recent issue reported him as saying in an address, describing the ecclesiastical conditions in New Hampshire, that of the 510 churches of the four denominations represented in the movement, 190 have less than 50 members each and 92 less than 39 each. Fifteen of the towns having not more than 500 population each have two churches; and in three of these small towns there are three churches. It is stated that 200 of the churches do not raise more than $500 each for their ministers, and that 90 raise less than $300. The four denominations contribute nearly $15,000 a year to support these churches as mission churches, and ninety per cent of this money is used in towns in which there is more than one Protestant church. This Methodist minister estimates that there are at least 150 more Protestant churches in New Hampshire than are needed. It seems good indeed to learn all this from a Methodist brother and know that he is earnestly and actively engaged in an effort to change the conditions. Would that some of his spirit could be imparted to our Methodist brethren widely! On the Pacific coast they have been loath to enter into any arrangement which would prevent them from establishing churches wherever they pleased, and some denominations have suffered grievously at their hands.

There are but few towns in the state of Washington that are not pretty well supplied with churches. What is needed is not more churches but more money for those already in existence to properly carry on their work. Nevertheless, a writer in the Christian Evangelist of St. Louis, a paper published in the interests of the Disciples of Christ, or "Christians," says that not less than 150 churches of that order are needed in the Puget Sound country, leaving out of account the additional work that ought to be instituted in the cities of Seattle, Tacoma, and Bellingham. In a specific manner this writer says: "Ten important towns of 1000 population are untouched, and fifteen others, ranging from 1,200 to 5,000 population are without us in their religious thought. No religious body can reach them so easily as ourselves." When it is stated that 150 churches are needed, villages and towns ranging from 100 to 4,000 in population are in mind. That so large a number of churches is needed is incredible unless a very large majority are thought of in connection with places of a very small population. Even then the probabilities are

that the establishing of these would jostle hard and perhaps greatly weaken some other churches already there. The article from which we quote has the caption "A Call of the West," and says among other things: "If all the men employed, and all the money contributed by the Church of God last year for missionary purposes could be used in this Puget Sound country this year, not a dollar need be wasted and no better use of it could possibly be made." This strikes us as an exaggeration. This declaration is big in its inclusiveness. If written to stand as it does stand it is unwarranted. If reference is merely to the workers and contributions of the Disciples of Christ, it is not so objectionable. But even then we should question its correctness. Appeals for contributions for home missions must be made with more discretion than this writer in the Christian Evangelist has manifested or people will cease giving. If any of the papers published in the interests of the work of the Disciples of Christ give attention to this editorial note we hope that they will quote it in full. We have no desire to antagonize, but do desire to serve the cause of Christ. The writer of the article is R. E. Dunlap of Seattle.

THE VALUE OF THE CHURCH SERVICE.

The value of the church service needs emphasis nowadays. The Universalist Leader says concerning it:

"The value of the regular church service to man as a religious being, and to the soul as a child of God, is eminently worthy of attention. It is for this especially that this service exists; it is for the religious education and salvation of the soul that the church and its ordinances have a being among us.

"If any of these things are true in which we profess to believe; if there is a God, a human soul, an immortal life; if there is any such thing as sin and salvation, retribution and eternal blessedness to be secured through the education, perfection and spiritualization of our souls, there can be no question concerning the immense value to us of the regular church service. For of a truth this is the chief, and to most of us, about the only means of moral and spiritual quickening and culture we enjoy. To the majority of professed Christians even, saying nothing of the others the church service on Sunday is about their only means of spiritual education, and therefore of salvation, meaning by this latter term, their possible deliverance from the temptations and evils of the world. Many think of God or immortality at no other time. They are absorbed in the things of this world; they are all taken up with the world of business and pleasure; they are engrossed in the life of the senses for at least six days in the week. The work and the joys of this world are all that they know or think of every week-day and often a large portion of Sunday also.

"How valuable then is the Sunday service! How ought men to prize it? How can they afford to neglect it? It affords them a direct opportunity in this busy world for hearing of God and spiritual things. It is the time set apart to acquaint themselves with the eternal verities. It is the best means they possess of considering the mysteries of everlasting life. It is the best time for thought on the great things of God, duty and destiny. It is the time they employ in laying up treasures in heaven, to come into communion with the higher things of life.

"Ought not men therefore to prize the regular church service and use it faithfully and well? Is there not an immense moral value in this regular church attendance? Do not great interests depend upon it? When we think of the absorbing interests of secular life, when we think of the time and labor we give to external, sensuous affairs, and when we think of the awful friction of business, of the worry, the cares, the temptations, sin and misery of the world, the sorrows and trials of life, in all of which we are involved, is it not very little we do for our own and the world's salvation in endeavoring to think, or in putting ourselves in a position to think, of the higher things on Sunday?

"Let it be observed also that religion and good order go hand in hand together, and one of the first instructions of the Christian religion is a lesson in citizenship. We need the Sunday service as our opportunity to lay aside the cares of business, and think over what we have done, and what we expect to do in the future, for the benefit of our spiritual being. Viewed from the standpoint of utility the regular church service is a blessing upon the world."

THE SERMONLESS CHURCH SERVICE.

The question, "Why Men Do Not Go to Church?" was one of the principal topics for discussion at the national council of church clubs held recently in Washington, and that a delegate from Pennsylvania suggested the abolition of the sermon as a remedy for the non attendance, and was heartily applauded.

Mr. Butler is reported to have argued that three-fourths of the sermons delivered might better be left unspoken, and that attendance would improve if this were done. "The Church might stagger under the blow," he remarked, "but its recovery would be rapid and lasting."

The Chicago Inter ocean comments as follows:

"Of course, Mr. Butler's proposal is susceptible of the construction that what he criticizes is not the number of sermons, but the kind. If that were his meaning quite a number of laymen would agree with him. Many such do not go to Church with any regularity because they do not get there what they want.

"They wish to hear about religion—about something of which they do not hear six days in the week in their business life and social circles. And too often they are given discourses on science, literature, or art, about which they are probably quite as well informed as the man in the pulpit. Or if they wish information on these topics they know where to get it from a first hand authority.

"However, it is evident that Mr. Butler's idea is that the sermon itself has become superfluous in about seventy-five per cent of its total output. This is a hard judgment for the nonritualistic churches whose services would be curtailed almost to nothingness by its strict application. But, aside from that phase of the question, let us see what the Butler idea would come to.

"It the Church abandons the sermon it abandons direct instruction of adults. Even the churches with the most elaborate liturgies have never yet done that. They have always recognized that the people should not only be called together to worship, but that they should also be given reasons for worshipping and counsel that might sustain them in their faith against the trials and temptations of the world.

"To ask people to attend church services without

instruction and devoted wholly to prayer and praise would be like asking them to attend political meetings at which there would be no speeches, merely to hear the band play and the quartette sing and see the candidates sit on the platform. The absurdity of the Butler idea appears as soon as we apply it to every day life.

"The sufficient answer to all such suggestions is that the preachers who really preach—who realize that it is neither necessary nor desirable nowadays that a Christian minister should be a scientific summarizer, or a literary reviewer, or an art critic, or a 'sociological' investigator, or anything but just a preacher of the gospel of Jesus Christ to sinful men, never lacks for hearers.

"The preacher who presents that gospel full and round, with its bones of positive doctrine as well as its flesh of aspiring emotion, and who presents it with the authority which belongs to every man who preaches because he cannot do anything else without feeling himself a false man and a traitor to the truth, has no need to ask why men do not come to hear him.

"They are there, hanging upon his words, taking his thoughts into their souls, knowing why they are there and glad to be there, because they find there the food for which they are hungry and by which they are made strong to live in righteousness and to die without fear."

In this connection we quote an editorial note in the Springfield Republican: "Rev. Thaddeus A. Snively, a prominent clergyman of the Protestant Episcopal Church, has resigned the rectorship of St. Chrysostom's, one of the richest and most fashionable in Chicago, because his wealthy parishioners do not come to church, but go a golfing or automobiling on Sundays, leaving him 'a beggarly array of empty benches' to preach to, with only a few dozen of the 375 communicants to take part in the service and listen to his sermons,—and Mr. Snively is an able preacher, too. He declares that after 10 years of hoping and waiting for the completion of the house of worship, he cannot in self-respect longer condone their practical testimony that they care more for tonneaus and such other costly conveniences of Sunday outings than they do for the church. There is undoubtedly reason for discouragement,—but why didn't Dr. Snively turn heretic and attract attention?"

In the same issue of the Springfield Republican in which the note just quoted appeared was also the following: "Rev. Dr. Crapsey, who was deposed from the Episcopal Church, is reported to be meeting remarkable success in organizing a brotherhood of men in Rochester, where he was formerly rector of St. Andrew's Church. He spoke Sunday night to a large congregation in the Rochester Unitarian Church, and it is said that his new society will soon be launched with an enrollment of fully 1000, while the necessary funds have been provided for at least one year. Meanwhile in contrast to the crowds that listen to Dr. Crapsey, the congregation of St. Andrew's is reported to have shrunk until it is only a skeleton of what it was before Dr. Crapsey was deposed for heresy."

"A PRESBYTERIAN BISHOP."

This was the caption of an article which appeared a short time ago in the Boston Transcript. And the article in connection was in part as follows:

"Presbyterian leaders are discussing the radical changes which have just been made in the rules of the New York Presbyterv, the largest of the presbyteries in the number of ministers attached to it, and surpassed only by Philadelphia and Pittsburg in the number of communicant members it represents. The changes, some Presbyterian leaders say, are of such a character that the Episcopal system is suggested. For the new rules emphasize the office of the moderator and make it possible for the Presbytery, should it desire to do so, to keep one man in that office for a long term of years, perhaps during his lifetime.

"It is true, these leaders say, that the moderator of the Presbytery has not real power, but they also point out that the moderator's council, under the new rules adopted by the New York Presbytery, becomes a very powerful body, easily comparable to the standing committee of an Episcopal diocese, which acts for the Presbytery on practically all matters that affect the wellbeing of the local churches. The moderator and the council, like the Episcopal bishop and standing committee, have to respect the rulings of the Presbytery and the doacesan convention respectively, but with the moderator eligible to indefinite reelection, year after year, and members of his council elected for terms of three years, it is evident that they will come to have a standing in the Presbyterian Church, general as well as local, beyond anything heretofore known in Presbyterian polity.

"That it was the intention of the Presbytery of New York to give added power to its officials was made evident by the fact that the new rules also provide that the Presbytery shall hold but four business sessions annually, instead of nine held under old rules.

"No serious criticism of the new rules of New York Presbytery has developed, but leaders in the Presbyterian Church are saying that the example set by this leading Presbytery is more than likely to be followed by others, and as the changes mark an advance in the direction of centralized power beyond what the Church has hitherto known, it will be well to watch the result of the New York experiment closely. It has even been said that if all presbyteries in the United States were to adopt similar rules to those just put in effect by the influential New York body, the Presbyterian Church would be very likely soon to have what would be in effect a board of bishops, members of which would be the moderators of the various local presbyteries. There is nothing in the innovation that violates Presbyterian law or polity, and if the plan meets success in New York, it is said to be altogether likely to be adopted in other presbyteries."

MODERN MISSIONARY METHODS.

The New Bedford Standard treats of modern missionary methods in an illuminating manner, saying in part:

"If ever missionaries pursued their work mainly through prayer and exhortation, the day of dependence upon this method exclusively of influencing un-Christian people to better living is past. The missionaries of today would secure small results if they only held religious meetings, expounding the Scriptures and urging the people to be Christians. They must show by their own lives in what the best living consists, must strive through all means to bring the individual to his highest possible level in every direction, caring for his physical needs and showing him

how to care for himself, educating him, training him for a business career and giving him a start, improving his morals the while—bringing him to understand the Christian attitude through Christian helpfulness. This is well understood by the missionaries themselves and by the organizations back of them, but perhaps there are many among the general public who do not know that much of the effort of the missionaries and much of the money contributed for the work is devoted to erecting and maintaining schools and hospitals, in bettering the living conditions of the people, showing them how to make better homes, better clothes, and better food; to achieve better results in their industries, and to use their earnings to better advantage. It is a practical age and through these practical things the best appeal can be made to the advantages of Christian living.

"Booker Washington tells of a case in point. It is the story of the group of Tuskegee students who went to Africa to teach the natives the American method of raising cotton. They had no thought of "converting the heathen," as we used to say; their mission was primarily industrial. But in teaching the natives how to grow more cotton and better cotton, they incidentally taught them how to use their time to better advantage by working systematically, and as a result increasing their income and placing them on a better footing, to the end that they are living better. As Dr. Washington puts it, these Tuskegee graduates "improved the entire economic, industrial and physical life of the people in the immediate territory."

"How closely the religious interest follows upon such a train of progress Booker Washington shows in this account. He says: 'There is little difficulty now in getting the children of these people to attend Sunday-school, and the older people to attend church; in fact, in a natural, logical manner they have been converted to the idea that the religion practiced by the Tuskegee men is superior to that of their own. They believe this firmly, because they have seen that better results have been produced when they had no such leadership.'

"If the motive here seems to be selfish it must be remembered that nothing makes a stronger appeal than that which affects the individual personally; and the appeal here is on the highest plane. It is when religion and all that pertains to it comes so close to the individual that he knows he cannot afford not to make all its best essential features a real part of his daily living, that religion may be said to have done its perfect work."

ECONOMIC INTERESTS AND CHANGES DISCUSSED BY A GREAT RAILROAD PRESIDENT.

James J. Hill of the Great Northern Railroad was asked for his views recently on certain economic matters and talked somewhat as herein set forth. There is considerable good sound sense in what he says.

"There is plenty of business. The transportation companies are having all they can swing. It requires no great insight, however, to see that a slowing up has set in. You say the steel trade is not showing any signs of a reaction. Very true. But the steel business is different from other kinds of business and even different from the steel business itself of a few years ago.

"New uses for the finished steel product are coming to the front every day. The town merchant who used to be satisfied with a two or three-story wooden structure now insists upon having at least a five-story building of steel. Some man in nearly every town in the country who has made a little fortune wants to put up a steel building and carve his name on it. They build ships of steel now rather than wood. Railroad men who used to build wooden cars are building steel cars. Hundreds of instances might be given to show the multiplicity of uses to which the steel product is now put; all of which shows it is on a sounder footing than ever before. Once a luxury, steel has now become a necessity.

"But take some of the luxuries which are bought only in flush times—here is where the reaction first sets in. In this department there is now a general slowing up. Go a step further. Six months ago railroad men could not talk with car builders. The latter were too busy to talk and when they could talk they could not promise deliveries. Now I am told the car builders are seeking the railroad men. The latter, however, are shy. The same is true in many of the big manufacturing lines. Excess orders piled up months ago will keep the plants going full swing well into the fall. But now there is a falling off in orders. Unless there is a change, this means the big plants that have been running full blast will have to let men go.

"In that case it would not be surprising if we heard the rattle of a few empty dinner pails. There will be two jobs for three men instead of three jobs for two men. Your skilled laborer who has been intoxicated with the flush of prosperity for so long won't like the new order of things. He will get tired looking for another job and go back to mother earth again and seek the steady living which cultivation of the soil affords. Your day laborer, who has been insisting on getting $2.50 or $3 per day, will be satisfied to take 30 per cent or 40 per cent less. Your banker, who has been sitting back shaking his head and saying money is scarce, will find that money has become a drug on the market. A presidential campaign will be at hand.

"Now I would call this a healthy relaxation. It is far more healthful than the disastrous panic of ten years ago, or even the reaction which preceded the last presidential election. Now, it would probably be more or less a controlled reaction, where previous reactions took the bit in their teeth and ran pell mell into panics. The country is growing and will continue to grow. Relaxation will be healthful."

Mr. Hill was asked what he thought about the various corrective measures which are being proposed and the railroad situation in general. He said: "Railroads have not injured the country. Everything the nation had before the day of the railroad it has today. It is true they had to take some land, but they frequently paid two or three times what it was worth. It is better to ride across the continent on a railroad train than to ride across on a pony as men used to have to do. I can remember when no lumber was cut in Washington or Oregon because the product could not be transported to market. The railroads have poisoned neither the air nor the water.

"Five men can incorporate four different concerns, a railroad, a bank, a manufacturing establishment, a mercantile house. The capital they put in the bank can be made to pay or not. If the profits are 50 per cent, well and good. If the manufacturing plant is

found not to pay, they can close it. The capital here has a pretty free rein. If they want to charge a certain price in the mercantile house, they can do it. They can profit as they will. In the railroad it is different. It is all the same kind of capital, however.

"Unlike the other investments, the return in the railroad field is limited. Rates are fixed. If on the given rate a railroad makes big profits, it is condemned. A premium is put on extravagance. If the railroad does not pay, unlike the mercantile establishment, it cannot stop. It must run on. The risk in a railroad venture is infinitely greater; yet in no enterprise does capital meet such discouragement. But I tell you that the railroads have much to do with the prosperity of the country. Railroad investments should be encouraged not discouraged, because the prosperity of the country is dependent upon that of the railroads no less than the prosperity of the railroads is dependent upon the prosperity of the country. They are partners."

THE MINISTER AND THE MINISTRY.

By the Rev. A. H. Barnhisel.

[The following article was given as the annual address at the Commencement exercises of the San Francisco Theological Seminary at San Anselmo, April 25, 1907, by the Rev. A. H. Barnhisel, pastor of the First Presbyterian Church of Tacoma.—Editor.]

In the first place you are to be men. We may talk about preaching the truth—but the only truth that touches the life of men is truth incarnate in the life of man. In the last analysis of your preaching you will preach yourselves. Your mission is to lift up Christ, but the only vision that men will have of the Christ through you is the Christ they see in you. Someone has said that there are three classes of people in the world: men, women, and preachers.

The very atmosphere of clerical life has had a tremendous tendency to unsex the clergy and make them lack or lose much that is imperative in essential manhood.

We have not over pressed the power of the pulpit and the ministry of preaching—but we have yet sufficiently placed the pressure of effective ministry at the point of sterling Christian manhood.

We are confronted and concerned with the fact of the falling off in the number of men willing to become ministers, and we wonder the reason. It is not merely because men are unwilling to make sacrifice nor because the age is moved by things of sense. There has never been so much real service for humanity and never so deep an interest in the things of the spirit of God. Is it not rather because men are unwilling, in the sacrifice of anything else, to run the risk of forfeiting their very self-respecting manhood in the bargain?

Every young man who thinks seriously of the ministry as a life profession, if he be strong in character and personality, will ask this question: Can a man who is a minister throw himself into the world of action and make himself felt as a factor in social and civic affairs? Can he throw himself into the world of progressive thinking and lend the light of his spirit led mind to the cause of truth? Or is the church a watch-dog on the doorstep of the temple of changeless tradition?

There has been a great change in the attitude of the religious world toward the church. We do not look upon the church any more as a supernatural agency to prepare man merely for some future existence. It is increasingly recognized as a factor in the common life of the world, which, if it fulfills its function, serves the heart hungerings and the human needs of men.

But the minister has been more slow to change because the traditions of the cloth have kept him aloof from human affairs and made him an alien from the common life of his fellows.

The minister is no longer held in esteem because of the cloth, but he has not yet been granted liberty to win respect as a man.

It is in part a fault of the laity that they have insisted upon unnatural, arbitrary standards for the clergy which they do not demand for themselves. It is more the fault of the clergy that they have not risen in their own defense and asserted their complete emancipation.

Christ was not and the minister is not called to be a visionary sky pilot with dreamy eyes searching for things beyond the clouds. He is not a recluse, separated from the common life of man. He is a man of flesh and blood, who studies the signs of the times and seeks to know man in order that he may help men.

He is a man of faith in God, faith in Jesus Christ, faith in the great spirit of life and of truth and of love, who seeks by the inspiration of his own convictions to increase faith and hope and love in the hearts of his fellow-men. He does not possess any special or peculiar spiritual endowments. He is made of no other stuff than that of which his fellow human kind is made, body and spirit, flesh and blood, with all the instincts and aspirations, their faiths, their hopes, their passions, sorrowing under the same sorrows, rejoicing in the same joys, hungering for the same food and satisfied with the same bread, seeking by the help of Christ to live true to the best he knows, and by living, helping to teach his fellow-men somewhat better how to live.

This is the ideal of what the teacher of the religious life should be. This is what the true minister in his heart desires to be. And we may have reason to believe that as our conceptions of the religious life are naturalized and our ideals of the ministry have been humanized, we will have an increased body of vigorous, influential men attached to our profession, and the forces of our faith will have a more useful, acceptable and effective place in the world of common life.

So much for the personal equations in the Christian ministry. Now comes the question, What are you to do, to think and to teach, in your great life work?

Here is a matter in which no man who lives or who has ever lived has the right to give command to you. One is your master and only one. You are to be slaves to Christ and to the truth, but within those bounds, beyond which you dare not go, you are to stand for the freedom of thought and action, which is the charter of Christian liberty.

As students, you have discussed with critical mind the various theories of authority. You will meet the questions in practical ways when you carry your message of life to men. You will find that the very term religious authority arouses the most vigorous resentment in the sensitive religious consciousness of our day. Men instinctively resent being told what they

must think or believe or do. Yet strangely enough the mind of the age is intent to know, the ear of our generation is keen to hear the voice and the word of absolute religious authority—and never were men more willing to obey the voice that speaks with that authority.

But it is not the authority of an arbitrary ecclesiastical partisanship, it is not the authority of an ex cathedra, dogmatic assertion of human opinion. The authority to which the mind of a reverent age is willing to give obedience is the authority of uncompromising light, the authority of unchangeable law, the authority of the eternal right and the authority of self evidencing, self vindicating truth.

To build high this temple of truth unto which every knee should bow, Jesus came. For the defense of this kingdom of truth, Jesus lay down his life The church is the pillar and the ground of truth, not of tradition, not of human opinion, not of man made systems which have their day, cease to be, but of the ever living, ever enlarging empire of truth.

In the hour of his taking away Jesus said to his disciples, "All authority in heaven and in earth is given unto me. Lo, I am with you always." But he had already said to these same men, "It is expedient that I go away. But when he, the spirit of truth shall come he shall lead you into all truth."

How shall we reconcile the presence of an absent Christ? Are we not to recognize the present authority of the unseen Christ in the ever presence of his spirit—the spirit of truth?

Our gospel is not of letters but of spirit and of life. The letter is of the law and the law has its place but it has fulfilled its place when men have been brought to the spiritual Christ.

The mission of the church and the minister is to bring men into a conscious obedience to that spirit, unto a knowledge of the divine presence in the inner heart of man. The church has no mission to bind the mind or conduct or conscience of any man, its one mission on earth is to make men free. And what is it to be free? Where the spirit of God is there is power and life and liberty.

You remember that passengers who arrive at the foot of Market Street and wish to go out Sutter are drawn by a team of horses until they connect with the Sutter line. But the horses are dispensed with when the motorman grips the cable. From that point there is a new unseen power that lifts the load of human traffic over the heights and away.

The mission of these horses and their driver is to conduct passengers to connect with that same cable. To that service their mission is confined, and there their mission ends. The operation of that cable belongs to higher powers.

The mission of the Bible, of the ministry, of the church is to lead men to that place where they may lay hold on Jesus Christ. From that place a new unseen dynamic of spiritual power lifts and leads the life by the grip of faith out upon the heights where light is and liberty.

Shall men presume to hinder or direct the mind or conduct of that man who is led by that spirit of Christ, that spirit of truth, that spirit of divine authority?

Where the spirit of God is there is liberty. There must be liberty. Let men keep unholy hands from off that life in whom the spirit of God and truth have the right of way. We believe not only in the historic Christ, we also believe in the Christ of Christian history. We believe not only that he was but that he is, and that he is a more potent factor in the life of the world today than when he trod the shores of Galilee.

We believe that our fathers were under the spiritual leadership of Christ, and that from the ever-living spirit of truth they received wisdom for their problems and their day. We have our problems for our day. We need the light and wisdom for which our fathers prayed. Shall we then look for our authority to our fathers who are dead, or the the Christ who lives the spirit of truth, to whom all authority in heaven and earth is given, who is with us alway as he was with our fathers, from whom their wisdom for guidance came, and who, in their wisdom, commended us unto him?

If the evidences of Christianity are hid with our fathers, buried in the centuries of the past; if there are no facts of present life to which we may appeal as living witnesses, then Christianity is as dead as those dead centuries. Any religion that must appeal to the past alone for evidence of its truth has lost all claim to present or future power.

The reason for the vast stride in the sphere of secular civilization and science is because men have been given liberty to search out the universe of life and reality and truth.

Do we believe that the spirit of God presides over the destinies of his church? Do we believe that truth has power to evidence and vindicate itself? Then let us trust ourselves, our teachers, our church to the living spiritual authority of Christ and truth.

But how are we to know that we are led of the Christ? What right have we to assume that we are kept in bounds by the spirit of truth?

Here again our witness is the light within; and the final authority of our Christian faith is the still, small voice that whispers peace, and the personal consciousness of Christ which enabled the great apostle to challenge the answer of the ages to his declaration, "I know whom I have believed."

Young men of the ministry, you cannot live and do your work, but by the culture of your spiritual consciousness—the quickening and strengthening of your power to discern the spiritual leadership of Christ. Your power to touch the minds and consciences of men will be through your gift to reveal the truth as it was in Jesus. This you must learn to gather directly for your selves from the witness of Christ to you.

The Christian church and the Christian world have so long looked to symbols and systems for the word of final authority that men have lost the sense of spiritual discernment and the sensitiveness to the voice and the touch of Christ.

Of what worth is Christ's authority if there be no way of making that authority known? Of what comfort is his presence if there be no way of making his presence felt?

That sensitiveness may only be recovered and cultured by the practice of his presence. Dr. Dawson has written of prayer as the lost secret of the Christian life; and yet in prayer alone may we preserve our spiritual intuitions, develop our insight into the things of Christ, and know that we are led of him.

We live on the borderland of an unseen universe, to many of us undiscovered and unreal until the pressure of life is hard upon us and we awake to our higher selves.

There are limits of human progress beyond which the powers of flesh cannot draw us, and we reach out into the deep to catch a grip on cables of more enduring power. There are times of gloom when all is black, blank darkness; hours perhaps when the mind is overwhelmed with doubtings; when the heart is crushed with sorrow or the body racked in pain, and the heart of man cries out for help that does not come from men. Then it is that the soul grows bold to listen for the voice that is not heard in the days of confusion; then it is that the great unseen world becomes reality and Christ seems to stand in loving tenderness in the very intimate presence of the soul.

These are life's glimpses into immortality; they are the moments of life's transfiguration, from which one descends to the tasks of the common day rebulwarked by these new defenses of our faith.

Therefore quit you like men; be strong. Stand fast for the liberty in which Christ called us to be free—the inalienable rights of the sons of God. Be loyal to the leadership of Christ.

The first centuries of Christianity witnessed the persecutions of Christians unto death, and they endured. Why? Because they were ablaze with passion of love and loyalty for their divine master. They walked through fire, they trod on serpents, they were overwhelmed in floods with songs on their lips—his name was their strength and love for him was the spirit that conquered.

By that sign we too must conquer, and by that sign alone. If we bow to any other Lord our hearts fail. If we trust in any other strength or wisdom our labor is in vain. The glory of the church of God is in the spiritual Lordship and Leadership of Jesus Christ; and it is in our recognition of and obedience to that divine though unseen master that we may hope to avail somewhat in the march of the world toward God.

Among the Churches.

California.

San Francisco, Bethany—Reports the largest evening congregation in months.

Guerneville.—Rev. E. Hoskins is away from his field for a vacation of a month.

Oakland, Market Street,—Held a vesper service for the first time Sunday. It was successful.

San Francisco, Olivet.—Reports the largest Sunday-school attendance since the catastrophe last year.

San Francisco, Plymouth—Reports a much larger home missionary collection than they hoped for this year.

Petaluma.—Rev. G. H. De Kay supplied the pulpit here last Sunday. He reports good attendance at both services.

Palo Alto—Reports splendid congregational singing in the evening under the leadership of Dr. Blodgett of Stanford.

Niles.—The church has bought a new lot, and will probably move the building to a more central location in the near future.

Sacramento, First.—Seven persons were received into membership at the communion service on May 5, six on confession of faith.

Berkeley, North,—Received seventeen into followship on May 5. The Sunday-school observed a Home Department Day on Sunday last.

Alameda, First—Observed Children's Day on Sunday, at which time a class of twenty-six was graduated to the main school. Twelve children were baptized.

Berkeley, First,—Held a delightful communion service on the first Sunday of May. They had the pleasure of welcoming ten into the church membership; three on confession of faith. On the same day four little ones were baptized.

Fruitvale—Received four into its communion on May 5. Three at least of the four were led to Christ by their children. Children's Day was observed last Sunday, at which time nine children were consecrated. The largest congregation ever assembled in the church was present at this service.

Oakland, First—Reports that Mr. Alex. Stewart was the guest of honor at a dinner served in the church on Friday evening last. Mr. Stewart, who is musical director, is to take a vacation trip to Europe for six months. The choir, under his leadership is a great spiritual force. The pastor of the church meets the choir each morning before the service for prayer, and he speaks in the highest terms of the choir and of Mr. Stewart.

Oakland, Fourth.—The Christian Endeavorers, being divided into two parts, each having its own leader, are engaged in a novel campaign for increased activity and membership, each contesting with the other for the honor of securing the largest number of names. The penalty for the defeated side involves the serving of a banquet to the successful. A Friday night class for Bible study has been arranged, and opened with an attendance of thirty-five. Many Sunday-school teachers and others are availing themselves of this opportunity for instruction in the Sunday-school Bible Lessons.

Haywards.—The annual meeting of the church was held on Tuesday evening, May 7. Fifty people sat down to supper at 6 o'clock. Then came the election of officers and reports of the various organizations connected with the church. And all were very encouraging, showing as they did that the receipts for the year had greatly exceeded expenditures, more money raised than usual for benevolences and church improvements. The church has a growing Sunday-school, a Christian Endeavor, two Boy's Clubs and a Ladies Union, all of which are doing good work. The church and parsonage will be painted and a new fence put around the property. The Senior Boys' Club has raised $60 since the meeting by an entertainment for this purpose. Rev. Wm. Rader was with us and gave an inspiring address on "The Value of the Country Church," which was greatly enjoyed. Our pastor, B. D. Naylor, has been with the church five years.

Mills College.—A quiet but earnest religious spirit has been manifest during the past term throughout the college. Several influences have been contribu-

tary to this result. In the first place, the college was founded upon a religious basis, and has always been conducted along these lines. The Bible is thoroughly and systematically studied and taught. A course of fifteen lectures upon the "Early Church," full of instruction, has been given during the winter and spring by Rev. Chas. R. Brown, of Oakland. A large number of the students attended the convention of the Y. W. C. A. college societies at Capitola, and received much inspiration and encouragement. The weekly preaching by the pastor, Rev. Raymond C. Brooks, has been marked by deep spirituality, and should be counted as a most important factor in the religious work of the college. At the mid-term communion service five college students were received into the church on profession of faith, and at the last communion recently observed, a full score of the students were also received, making twenty-five additions on profession for the term.

THE SAN BERNARDINO ASSOCIATION.

W. E.Eckles.

"O Love Divine that claspest our tired earth
And lullest it on thy heart,
Thou knowest how much a gentle soul is worth
To teach men what thou art."

"Thy gentleness, O God, hath made me great."

Were I in a single sentence to characterize the impression which I received from the various parts on the program at the twenty-first annual meeting of the San Bernardino Association of Congregational ministers which met at Corona, May 7-8, it would take this form: Virility of thought combined with gentleness of expression. To make reckless statements is easy; to so speak that Mercy and Truth shall meet together is difficult.

The first session was opened by the Rev. W. C. Ferris, the new pastor of the Corona Church, with a devotional half hour. The central thought of the leader is found in those fine words of Phillips Brooks: "Pray not for easy lives: pray for strength equal to your tasks."

The organization resulterd in the choice of Rev. J. H. Williams, D.D., of Redlands, as moderator, and of Rev. W. E. Eckles as scribe.

Tuesday morning was devoted to the consideration of the general topic, "The Church and the Social Question." Rev. Thomas M. Price of Highlands, considered in a paper the question: "What was the Attitude of Jesus to the Social Questions of His Day?" Mr. Price presented Jesus' thought as being simply that all social as well as individual difficulties were to be removed by the enthronement of God in the hearts of men. A companion question: "What should be the Social Message of the Modern Pulpit?" was treated by Rev. E. H. Price of San Bernardino . Recognizing the truth of what had been said in the preceding paper, he undertook the more difficult task of telling how the simple remedy was to be applied to our complex social organism. Men who claim to have God enthroned in their hearts must make good the claim in their lives. A sympathy which is intelligent and real must make of the minister of the gospel a more worthy leader, so that men will follow him rather than, as is too often true now, the ward politician.

It was a real regret to all that Supt. Maile, owing to illness, was unable to be at the Home Missionary Hour on Tuesday afternoon. Of the regular speakers for this session only the Revs. S. G. Lamb and W. E. Eckles were present. They each spoke along Home Missionary lines, Mr. Lamb giving an interesting account of his new field of labor at Etiwanda. In the absence of Mr. Glasby, Dr. Williams spoke briefly of some of the material possibilities of the Calixico country, exhibiting a few marvelous products of the soil. Without the accompanying products the stories related appear too large to repeat here.

The general theme, "The Chruch of Tomorrow" proved to be of unusual interest. It contained one entirely new departure for this Association—the reports from the Christian Endeavor societies of the included churches. These reports gave evidence of healthy growth and of good promise for future efficient service. One definite thing that is being done is the gathering of large numbers into Tithing Bands —twenty such, if I am rightly informed, in the Corona Society alone.

Rev. R. B. Larkin, formerly of Ontario, and now assistant pastor of Plymouth Church of Long Beach, had charge of the Young People's Missionary Conference. Mr. Larkin made it a real conference by asking questions to bring out the missionary knowledge of the audience, thus giving us an instructive and entertaining half hour.

We had a treat in the paper by E. A. Zumbro of Riverside High School, on the question: "What can the Sunday School Learn From the Public School?" Many things; among them the training of teachers. "Many of our churches while not hesitating to spend large sums of money annually upon music, which often fails as an aid to worship, at the same time refuse to spend any sum in the way of securing properly trained teachers in the Sunday-school."

Rev. Chas. H. Seccombe, of Ontario, very graciously came to the aid of the Association when it was learned late Tuesday that Prof. Bade had been delayed by a wrecked freight train and was unable to reach Corona in time to meet his 8 o'clock apopintment. In the space at my command it is impossible to give any adequate idea of this really excellent address on the theme, "The Twentieth Century Awakening."

Wednesday morning the Woman's Home and Foreign Missionary Hours were listened to with interest. Mrs. Geo. Robertson conducted the former, giving a report of the work done. Mrs. J. H. Williams had charge of the Foreign hour. Mrs. B. F. Boller of Los Angeles, gave an interesting account of impressions received in her recent travels in China and Japan.

The general theme, "Evangelism," was considered in the afternoon in two papers; the first given by Rev. J. H. Lash of Rialto, on, "How does Christ Save Men?" He admitted his inability to answer the question, but concluded: "He saves men in any way He can." Rev. Chas. H. Seccombe of Ontario, gave the second paper on, "What Type of Evangelism Will Move the More Cultured and Intelligent Classes in the Community?" It was maintained that "there must be reason touched with passion" in the appeal that is to move these classes.

Very fittingly closing the helpful and inspiring program of the day was the simple celebration of the Lord's Supper, the Revs. J. H. Williams and W. C. Ferris officiating.

President Gates conducted on Wednesday evening the Pomona College Hour. He brought with him from Claremont Mr. A. C. Judson and Miss Ruth Beckwith, members of the senior class. The former told us "What Pomona College Does for the Young Men," and the latter, "What Pomona College Does for the Young Women." That the College stands for Christian ideals and develops Christian character, both agreed. Miss Southwick of the Freshman Class sang very beautifully two sacred solos.

Prof. William Frederick Bade, of Pacific Seminary, Berkeley, was our guest on Wednesday. Four times he addressed us, each time deepening the interest he had previously produced. Isaiah lived again as the speaker held before us the graphic portrait of Israel's prophet, statesman, theologian, poet. And the beauty and the power of Jesus became marvelously clear as we saw Him on the mountain in prayer, on the highway in arduous service, in the city amidst throngs of people, ministering unto them, ever conscious of a work to be accomplished—Jesus, who came to teach men by his gentleness and by his ministry of love the way to the great loving heart of God.

OREGON LETTER.

By George H. Himes.

[A detailed report of the Eleventh Annual Meeting of the Portland Association, held at the Sunnyside Church, April 23 and 24, reached this office too late for The Pacific of last week. We give the most important part of the report below.—Editor.]

The general topic, "The Mission of the Church," with sub-topics applied to the several departments of the work of the church, furnished a vital theme, and aroused a marked degree of thoughtfulness on the part of all hearers.

The Associational sermon was preached by Rev. John A. Holmes, of Pasadena, cal., who, in his three weeks of supplying the First Church, won the love and esteem of all who heard him.

Mrs. Eunice W. Luckey was appointed a delegate to the National Council, which is to meet in Cleveland in October next.

Rev. George E. Moorhouse, Rev. Paul Rader, Rev. E. H. Roper, Rev. E. S. Bollinger, and Rev. J. E. Wolfe, upon the presentation of approved credentials, were admitted into membership in the Association.

A letter of dismission was voted to Rev. Elwin L. House, D.D., to unite with the Eastern Washington and Idaho Association, as he is now pastor of the Westminster Congregational Church, Spokane, Wash.

It was voted to hold the next meeting with Highland Church, Portland.

A communication was received from the Ministerial Alliance at Tacoma, Washington, concerning the "Gipsy" Smith, to this coast, and the Association passed a resolution endorsing the movement providing the necessary financial backing can be secured to make the proposed effort a success.

In the matter of a unuion between the Methodist Protestant, United Brethren and Congregational Churches, now so generally discussed, resolutions were passed expressing the purpose of prayerful consideration of the movement, with a request of the pastors and members of the churches of the Association, that the plans for, and the aims of the movement be given wise consideration when the question comes before the individual churches for final action.

The University Park Congregational Church was dedicated this afternoon, Rev. Edgar S. Rotherock, of Cleveland, Ohio, Rev. John J. Staub, Rev. Vernon Cook, Rev. Paul Rader, and Rev. E. S. Bollinger, besides the pastor, Rev. David B. Gray, participating in the exercises. Rev. D. A. Waters, of the Methodist Episcopal Church, brought most cordial greetings from the churches of other denominations in the vicinity. Before these exercises began, five new members were added to the church.

The University Park Church is a very neat and commodious structure, about 35x65, in the auditorium, with a recess 15x15, for organ, choir and pulpit, with rooms for pastor or committees on either side of the recess, well lighted with electricity, and comfortably seated. The architecture of this church is radically different from anything of like character in this city, and it presents a highly pleasing, as well as unique appearance.

Rev. J. E. Wolfe, an evangelist of excellent repute, has just closed a series of special meetings in connection with the Mississippi Avenue Church, whose pastor, Rev. W. L. Upshaw, by the way, is an old acquaintance, as well as an intimate friend. Mr. Wolfe will go to Indian Territory soon to attend to some matters of business, but will return to this city in a short time with the intention of spending the season in evangelistic work. From all that can be learned his efforts have always been signally blessed.

Portland, May 5, 1907.

GREEN STREET CHURCH'S FINANCIAL CAMPAIGN FOR AN INSTITUTIONAL CHURCH BUILDING.

(Fourth Church, San Francisco.)

A reader of The Pacific sent the first May contribution on the 7th inst.—a check for $200. Inquiries are coming constantly for further details, especially cencerning the final front elevation of which the cut published May 2, furnished the basis and showed the style of building. A drawing is nearly finished which will show the front of the church as it will apepar when completed. This drawing, it is expected, will appear in the next issue of The Pacific with a descriptive article by Mr. Reid, the architect.

The building will cost more than $30,000, but it will be open for a daily ministry, and it will also provide a parsonage for the pastor, and rooms for other workers.

MINISTERS' MEETING AT SAN QUENTIN.

The Ministers' Monday Club will meet with Chaplain Drahms, at San Quentin, Monday, May 27, instead of Monday, May 20, as announced in last week's Pacific. The train leaves Tiburon ferry at 12:30 and 3:15 P. M. Round trip tickets 50 cents. Persons desiring to go are asked to give their names to the secretary of the Club. It is expected that addresses will be made by Chaplain Drahms and by Secretary Gates of the State Board of Charities and Corrections.

OBITUARY.

The death of Eliza Maria, wife of W. M. Searby, and mother of F. W. and Mary E. Searby, occurred in Berkeley at the home of her son, on May 8. Mrs. Searby was 65 years of age at the time of her death, and had been in failing health for more than a year.

The Home.

A MORNING PRAYER.

Most Gracious and Glorious God' in whom we live and move and have our being, we again seek thy face, and offer thee our sacrifice of praise. Look upon us in mercy, and accept our offering, unworthy though it be. For the peace and rest of the past night and the light and life of another morning we thank thee. Grant us, we pray thee, the guidance of thy Holy Spirit, so that we may love and serve thee, with mind and soul and strength. Be pleased to keep us this day from evil and mischief. Assist us with thy grace, so that amid the varied and perplexing duties of home and business we may be at peace with all men, and rejoice in a conscience void of offense. May thy Holy Spirit enlighten us that we may not fall into error, nor run into danger. Amen.

"LET US BEGIN ARIGHT."

J. W. Weddell.

"John, let us begin right."

The word was spoken with a winning smile, itself a good beginning for the day, flashed at John across the breakfast table.

Yes, they were just setting up housekeeping—John and Mary, and this was their first meal in the pretty home the young husband had provided for his dainty bride. The interior of the house, the cleanness and neatness of its furnishings, the flowers tastefully arranged, the well-laid repast, gave token that the little wife had done her happy part and that, as ever, the deft weaver and the doughty house-band had united to produce the charming picture of "Love in a Cottage" that men and angels love to look upon—if they may.

Just now John was folding his napkin with a satisfied air, and was evidently preparing to give the hearty but hasty morning salutation and catch his car for down town and the day's work that was calling to him.

"Wait a minute, John. Let us begin right," said Mary.

John looked across at his little wife a bit surprised. "I—I thought we had already begun," he ventured.

"Yes; but you know what I mean, John. We ought to begin the day with God, oughtn't we?"

The man of the house threw up his head slightly and then looked gravely down for a moment. He was a Christian, as was the fair daughter of a pious home he had chosen for his helpmate; but he had never accustomed himself to lifting his voice in public prayer or voicing his personal petition aloud. How many others there are like him! And so he answered quite naturally, "What shall I say?"

He had "asked the blessing" at the opening of the meal, had done it at a glance from the little lady across the table, in the simple fashion he had learned at the old home: "Dear Jesus, we thank thee for our daily bread. May it nourish us and strengthen us for the duties of the day. Amen."

But this was something other and harder, he felt. And yet it was something he knew should be done. And now here he was facing the issue. "What shall I say?" he asked.

"Here is the good Book," said Mary, producing her study Bible from the sewing-stand at the side. "I marked a passage I thought you might like to read." With a little eagerness to know what she had chosen, and yet his hand trembling a bit with the new and sudden burden of his priesthood in the home, he turned to these words and read:

"And the man bowed down his head, and worshiped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren." (Gen. 24:26, 27.)

It was one of those many scriptures in the Old and New Testament that dignify the home and sanctify the wedded life. Its holy atmosphere and accent chastened the thought and refreshed the soul in the very reading.

When he looked up Mary was gazing calmly and expectantly at him. He knew what it meant. A moment he paused, while a silent, arrowy prayer went up for strength from two hearts, and quietly he said, "Let us pray."

And this was what he said: "Our Father in heaven we thank thee for this thy word; we thank thee for our happy home, and for all the mercies that come to us new every morning. Help us to live for thee today and for the blessed Christ that hath redeemed us. Grant us thy Spirit, preserve us from harm, and keep us from sin this day, and at last, when life's work is ended, graciously receive us to thyself and to the dear ones gone before. We ask it all in Jesus' name. Amen."

It was enough. The good-bye kiss was sweeter and more sacred, and all the day long the remembrance of this happy, wholesome opening of its hours lent a sense of peace and of calm praise to the soul that made it like one of the days of heaven upon earth.

Thus well begun, the days went on evenly and rightly. Each morning Mary had her scripture marked for John to read—a brief passage—not more than ten verses usually, for the time was short. (There is a multitude of such scriptures to select from, namely, Matthew 5, Proverbs 1, or the Psalms).

One day they were later than ordinarily in rising, and there was but a moment to spare at the close of the meal. But there was the resolve each had tacitly made, "In the morning will I direct my prayer unto Thee, and will look up."

The up-look of the morning was not forgotten, two heads bowed a moment while it was the wife's gentle voice that glided into the petition that both took up: "Our Father who art in heaven." Then off for the day's tasks with a ready hand, a happy heart and a quiet mind.

Dear friends, starting out on life's pilgrimage, hand-in-hand, start right. Begin each day at the gates of prayer, and keep Christ a constant guest in your home and within your heart.

"But my God shall supply all your need, according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen." (Phil. 4:19,20.)

"More things are wrought by prayer
Than this world derams of, wherefore let thy voice
Rise like a fountain for me night and day.

For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

The Quiet Hour.

BETWEEN THE DAYS.

Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes his hands he lays,
And strength and hope, and life renews.
Thank God for rest between the days!

Else who could bear the battle stress
Or who withstand the tempests' shock,
Who thread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe the aching feet!

For he remembereth our frame!
Even for this I render praise.
O tender Master, slow to blame
The falterer on life's stony ways,
Abide with us—between the days!

—The British Weekly.

THE BENEFIT OF QUIET.

Joy is a welcome guest under any roof, and her song is sweet; but for an influence which enlarges happiness, strengthens mental vitality, and endears a family one to another, there is nothing under God's heaven, its true birthplace, even to be compared with the entrance and abiding of peace.

The silent hour straightens out the petty difficulties which in their cumulative force become a tangle beyond unloosing. When no one is saying, "Why don't you do this; why don't you try that?" and offering incessant suggestions without any real knowledge of the whole condition involved, the one possible solution comes out in clear, sure lines, and doubt is ended. The problem of reading the hidden springs of a child's nature can be thought out only when its brothers and sisters are not absorbing half your powers and one manifestation is not overlapping another.

Justice, that sovereign ruler, without whom neither nursery nor kitchen, much less that sacred inner chamber wherein wives and husbands must separate differences of opinion and judgment from the temporary irritation they arouse, and where the frailty of human nature must be eliminated from the glory of its love and generous faithfulness, makes her stern but noble face plain in the stillness of the restful loneliness. She is never found with her delicate scales poised in her steadfast hand where heated argument and the fret of tired minds, and the bewilderment of contending voices and interests assemble.

We talk much of devotion and self-denial and forgiveness as the very necessities of happy homes; and without them truly there is no hope, but this passionless virtue is less thought of and seldom summoned to the aid of a troubled heart. Often hers is the only help that can make plain the separating lines between wounded self-love and real injury and error.

In the quiet of the rest hour, with a closed door, with a body relaxed and lying in a comfortable release of all the nerves from effort, revelations are vouchsafed by which the quick word of difference which has hurt and stung all ray is found to have arisen as much from regret for an indulgence necessarily denied, as from any root of anger; and lo, to our surprised eyes, we discern our own fault as the real cause of our distress.

Here, too, we find time to think that our boy's rashness and lack of consideration is but the common error of his age and developing manhood, and he ceases to be a source of despairing fear. Our daughter's thoughless vanity and selfish love of amusement becomes not a weed to be exterminated, not the baleful harvest which choked out all the good fruit we had looked for from our long years of patient toil.

And just here let me make a plea for establishing even for our youngest women—children are not beyond its radius of good—the arranging of some pause in the day's business and employment as a safeguard against premature loss of strength and placidity. Even a life of mere amusement needs a surcease of activity to be either healthful or enjoyable.

An artist in doubt of his color scheme turns his canvas to the wall, and waits until his rested vision sees aright; we will with refreshed and calmer introspective gaze discern also where we have in the enthusiasm or irritation of tired emotion, made vivid stains upon our life-picture, where cool maps and the breath of distance and intervening atmosphere would make lovely what we have made vulgar, by too strong admixtures of our pigments, or distorted by forgetfulness of the irrelative value of things.

But let me come away from fanciful illustrations, and keep to the most urgent, practical entreaty to my sister women to try the result of a silent rest-hour for six months, and then weigh for themselves the effect upon their homes and their mental and bodily health. Children can be influenced to care for their tired mother's health and yield to the demand on their patience with good grace. I knew an impatient little boy who bought the privilege of being the first to open to closed door when the hour had elapsed, by being "very good" while he was denied admission. He was delicate, troublesome, and much indulged; his pride was great that he, above his brothers and sisters, could win the prize of giving his mother the kiss which awakened her from her nap.

The homes of the very rich, where trained servants preside over each department, seem exempt from the need of such intervals of repose as this: but, alas! wealth does not banish care, nor keep the heart from pain, and the woman who has twenty pairs of trained hands to wait upon her, needs the time of quiet thought also, and often carries about a very weary set of nerves which cry aloud for the nutriment only to be gained by rest. I have yet to see the woman whose life is not stronger, better, more beneficial to the great world and her own small kingdom because of what she has gained from intervals of isolation and silence.—Home Thoughts.

Young People.

THE RUDDER.

Of what are you thinking, my little lad, with the honest eyes of blue,
As you watch the vessels that slowly glide o'er the heaving ocean floor?
Beautiful, graceful, silent as dreams, they pass awav from our view,
And down the slope of the world they go, to seek some far-off shore.

They seem to be scattered abroad by chance, to move at the breezes' will,
Aimlessly wandering hither and yon, and melting in distance gray;
But each one moves to a purpose firm, and the winds their sails that fill
Like faithful servants speed them all on their appointed way.

For each has a rndder, my dear little lad, with a stanch man at the wheel,
And the rndder is never left to itself, but the will of the man is there;
There is never a moment, day or night, that the vessel does not feel
The force of the purpose that shapes her course and the helmsman's watchful care.

Some day you will launch your ship, my boy, on life's wide, dangerous sea,
Be sure your rudder is wrought of strength to stand the stress of the gale;
And vour hand on the rudder, don't let it flinch, whatever the tumult be,
For the will of man, with the help of God, shall conquer and prevail.

—Celia Thaxter.

WILL AND OLD JERRY.

Everything in Mrs. Lynne's kitchen was in confusion. Plates of cake and dishes of ice cream were crowded together on the big table, and white-clad waiter girls were hustling to and from the dining-room. In the front part of the house a reception was going on, and Will had been banished to the back porch for the afternoon.

"Be a good boy and amuse yourself," the mother had said to him as she put the finishing touches to her pretty gown, "and, Will, dear, be very careful about eating too much rich stuff"

So Will climbed into the swinging chair, where Molly came to him presently with a generous dish of cream and slice of cake. After he had eaten these he sat some time watching the robins in the cherry tree. Then he grew tired and strolled into the kitchen.

The pretty waiter girls were bringing out plates, and it seemed to Will the ladies in the dining-room must be queer folks, for nearly every plate had a little ice cream left on it. One curly-haired girl smiled pleasantly at him, put a spoon in his hand, and said, "Go to work. I know by your looks you like ice cream."

That was the way it all began. Will wondered what the girl had seen in his looks, and he cleared off plate after plate, with an occasional piece of cake and spoonful of almonds. Finally, Molly, whose work brought her into his vicinity, interfered.

"You mustn't touch another thing," she said, "you know what happens sometimes when you eat too much."

But then Molly hurried off, and after a little intermission, Will began over again. "Molly doesn't know anything about it," he said to himself; "that other time I drank lemonade too, and it was the lemonade made me sick."

Molly was too busy to take any further notice, and for the first time in his life Will had all the ice cream he wanted and stopped eating of his own accord. At the family tea table that evening he forced down part of a glass of milk and a few crumbs of bread. Everybody was too much engrossed with the event of the afternoon to notice him particularly. Later he went to walk with his grandfather.

Part way down town they met old Jerry Mason. Perhaps it was not very polite, but every one in town called Jerry "Old Jerry." It may have been because his hands were always dirty, and his hair uncombed. Will, whose eyes were very bright, and who had known Jerry Mason all hhis life, whispered:

"Grandfather, here comes Jerry Mason, and I think he is very drunk."

"Likely, likely," replied Mr. Lynn, and Will noticed the sad look that always came into his grandfather's face when he saw Jerry.

They slipped quietly past the old man, who tonight was too much under the influence of liquor to notice them; and after a while Will said, "Isn't it a shame for Jerry to get drunk the way he does?"

"It is a shame and a pity," replied Grandfather Lynn. "Jerry and I played together when we were boys not older than you. He was one of the best of fellows, but he never had strength enough to do what he knew was right. He was the most intemperate boy in his habits I ever knew, and I have always thought that was the reason he became such a miserable toper when he grew up."

Will was going to ask his grandfather to explain what he meant by "intemperate" but an acquaintance of Mr. Lynn's joined them just then, and there was no opportunity.

The clock on his mother's mantel was striking midnight, when Will woke. Something dreadful was wrong with him, and he made an effort to sit up. But he failed, and a wretched wail brought his mother to his bedside. Very soon his father and Molly were up too, for the pride of the household was desperately ill. Even grandfather in his bathrobe came wandering in and stood around helplessly, trying to think of something to relieve the sufferer. But everything failed, and finally a tedephone message brought Dr. Scott from his bed two doors away.

The kind doctor stayed until relief came and Will lay back white and weak among the pillows. As he said good-night, he remarked laughingly to Mrs. Lynn:

"I'm afraid it was your party that didn't agree very well with Will."

"Indeed, I am sure it was my party," replied Mrs. Lynn. "Will was left to himself all afternoon, and he is so very intemperate."

Intemperate! The very word his grandfather had used to describe the boyhood of old drunken Jerry Mason! Was he like old Jerry had been? He wanted

to ask right there, but he was too weak and sleepy; so he turned his face miserably toward the wall and drifted into a doze.

The next afternoon Will was drawn in a large rocking chair across the hall into grandfather's room. And as they sat together in front of the big window out of hearing of everybody else, the question came:

"Grandfather, isn't an intemperate person a man who gets drunk like old Jerry?"

Mr. Lynn looked very sharply at Will under his white eyebrows.

"No," he answered slowly, "an intemperate person is not always a man and he does not always get drunk. Sometimes he is a boy who, when he is not watched, eats too much and makes himself sick. Intemperance is doing anything to excess and it gets more people into trouble than any other fault."

And Will never forgot that definition.—Margaret Bradley, in Union Signal.

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

"OLD ABE" THE WAR EAGLE.

As Chief Sky, of a band of Wisconsin Chippewas, was on a hunting tour one day in the spring of 1861, he climbed a ledge of rocks, from the top of which he saw a large nest containing two young eagles. As the mother bird was not in sight he took the eagles home as playthings for his papoose. One died soon after, but the other thrived.

In the fall of 1861 a band of soldiers stopped at the home of Chief Sky, and before they departed purchased the bird for a bushel of corn. Later they presented the lively young eagle to their regiment. The men were very fond of him and named him "Old Abe," after President Lincoln, whom they all loved.

Old Abe was placed in charge of one of the soldiers, and during the long marches this soldier often carried him on a shield fastened to a standard. The big bird would not touch food unless his soldier gave it to him, nor would he ride on the standard unless his soldier carried it. Sometimes when he was tired of riding, or when he felt that his master was tired from carrying his heavy load, or when he needed exercise, he would leave his perch and fly away. The cheers of the men as he soared aloft must have warmed his heart.

Old Abe received his rations as regularly as did the soldiers . He was particular about his food; if fresh meat became scarce, he would fly away and be gone for several days, returning with a lamb in his talons. The men never feared but that he would return. He could distinguish between the blue and the gray, and was never known to alight in a Confederate camp, though he sometimes went to the wrong Union regiment before finding his own.

During the battle at Jackson, Mississippi, Old Abe flew into the air, and there remained from dawn till dusk. What a picture we should have could he have but given us a "bird's-eye view!"

At Missionary Ridge, in which the Eighth Wisconsin, his regiment, participated, Old Abe was struck several times by bullets, but he was so high in the air and his feathers were so thick he suffered little harm.

Sometimes when the din of battle was loudest, Old Abe would dance on his perch and let his screams be heard above the boom of cannon. His savage, eagle nature seemed to delight in scenes of carnage. Once while he was dancing a feather fell from his wing and a soldier in the battle line wished to get and keep it as a souvenir. The feather floated toward the front of battle, but the soldier rushed after it, captured it, and stuck it inside his blouse. This feather, encased in glass, now hangs in the house in Washington where President Lincoln breathed his last.

When the war ended and the Wisconsin Eighth, like other regiments, disbanded, the soldiers once more to become merchants, artisans, and farmers, Old Abe became the property of the State of Wisconsin, being given a home in the capitol at Madison. In the winter he roomed within the building, and in summer he occupied a cage in the grounds.

A live animal was always given him for his breakfast. A white chicken was offered to him one morning, but, whether it was from compassion or from a longing to have a feathered friend share his loneliness, he fed the chicken some of his corn, allowed her to share his perch at night, and sheltered her with his big wing.

In 1876 Old Abe was taken to the Centennial Exhibition in Philadelphia. Visitors from all parts of the country came to see him, and he seemed to feel that he was highly honored. He was old and dignified, and appeared to watch the sale of his pictures and the story of his life with interest. Some of his quills sold for five dollars apiece, the money going to charitable objects.

In the spring of 1881 Old Abe took sick. The doctors pronounced it a case of lung trouble. Everything was done for him, but he soon died. His body is preserved in the museum of the State Historical Library at Madison, Wisconsin.

As Old Abe did not speak English, we shall never know whether he was content to give up his life of freedom and dwell with the maddening throng. There must have been times when a kind look from a fierce mother eagle would have meant more to him than General Price's exclamation, "I would rather capture Old Abe than a whole regiment."—Edith M. Shortt, in The American Boy.

THE PEACE CONFERENCE.

As the date for the Peace Conference to be held at the Hague this year approaches, negotiations more or less informal are taking place on the subject between the Governments of the principal Powers. The suggestion for the second Conference emanated from President Roosevelt, but he has tactfully left the arrangements in the hands of the Tsar, as the Ruler responsible for the original idea of the Parliament of Peace. In order to learn the views taken in competent quarters of the subjects suggested for discussion in the Russian avant-project issued last March, Professor De Martens, the distinguished Russian jurist, has undertaken a mission to the principal capitals of Europe. His object apears to have been to settle the actual date of the meeting and the details of the proceedings and to endeavor to secure the harmonious co-operation of the Powers. According to the Tsar's emissary Russia desires the forthcoming gathering to be "a real peace, and not a war, Conference—in other words that there shall be no dissension among the Powers when the Conference assembles." In view of the fact that no fewer than forty-six Powers have been invited to send representatives to the Hague, it will be interesting to hear what measure of realization these praiseworthy aspirations of universal harmony and concord attain. The determination to throw open the doors of the Conference to practically every independent State in the world is an earnest of the finality desired by the promoters, but it may be doubted whether the attempt to give Ecuador as much authority as Germany in the world's counsel will lead to the peaceful dispatch of business. The gathering of such a diversity of representatives will be virtually unique, and it is a matter for genuine regret that there should be even one absentee—the Republic of Liberia which has not seen its way to accept the invitation.

It is understood that the Russian avant-projet contained no proposal to restrict armaments or to secure recognition for the Drago Doctrine. This latter Doctrine, as is known, provides that no monetary claim due to the subject of a foreign Power shall be collected by means of the employment of force on the part of that Power, and is the pet hobby of the League of South American Republics. The latter are by no means inclined to be passive participators in the Conference, if this proposal is not brought forward with some likelihood of being generally accepted. It would apear also that a certain reluctance has manifested itself on the part of individual Powers to undertake the responsibility of proposing the restriction of armaments. Sir Henry Campbell-Bannerman and his Government are favorable to the suggestion and a good deal of academic approval has been given to the theory in Ministerial speeches; but, as far as is known at present, the British Government has no cut and dried scheme to lay before the Conference which is likely to secure universal acceptance. In imitation of Professor Martens' mission Mr. W. T. Stead is touring the Continent, also to sound various high authorities on the subject of the Peace Conference. He poses as a special envoy of the British Prime Minister, but it is more charitable to suppose that most of his visionary suggestions lack formal authority. For among the more serious contributions on the part of Ministers to the subject of universal peace, there has generally been some saving clause to indicate that Great Britain does not intend to commit political suicide, and to prejudice the interests of peace as well, by diminishing the strength of her forces without waiting for some response from other Powers. There is a tendency to overlook the fact that a reduction or restriction of armaments would not necessarily bring about permanent peace in the world. It might, indeed, have entirely the opposite result, for the handling of small forces, relatively as effective as the monster armaments of today, could be carried out with so much less trouble and expense, that there would be a corresponding increase in temptation to employ them. The thought that a modern campaign may entail the expenditure of several hundreds of millions sterling acts as a salutary deterrent upon a declaration of war for. any but the most vital reasons In the event of the cost of a war being limited, after the manner of election expenses, by international agreement, there might be far more frequent breaches of the world's peace for the most trivial causes.

Considerations of this nature should carry special weight in Great Britain, which has to rely for its political existence on the maintenance of its present relative superiority of naval armament. Not the least insidious proposal that has been mooted and, rightly or wrongly, is attributed to Mr. W. T. Stead is that an embargo should be placed on Dreadnoughts and vessels of such formidable dimensions. It is hoped, apparently, that by curtailing the annual naval expenditure of the Great Powers the cause of peace will be immediately promoted. Now there can be no doubt that the sums spent on naval and military armaments constitute a serious drain on many exchequers, and, if they could be reduced, a corresponding advantage would be reaped by the various nations, which no country would have cause to welcome more than Great Britain. But to agree to a limit in the size of ships would be to throw away the advantages of our peculiar position and to sacrifice centuries of naval training. Big battleships entail big shipbuilding yards and big docks, and countries that are deficient in these or that may have to alter their waterways to accomodate the large vessels will be less likely on account of the expenditure entailed to pursue indefinitely their attempts to rival the British Navy. By reducing all fleets to a standard attainable by every nation graver penalties would be imposed on our own Navy than on others. At the Peace Conference, therefore, we ought to content ourselves with assurances, which at this stage hardly need reiteration, of permanently pacific intentions, until a scheme is devised and accepted by all nations that will stereotype Great Britain's present position in the world. —North China Herald.

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'Tis do to others as you would
That they should do to you.

FORCE INDESTRUCTIBLE.

Some scientific truths may illustrate some spiritual truths.

A scientist has described an experiment which shows the power of little things. If a block of iron and a pith ball are hung from the ceiling by cords a short distance apart, and the pith ball be drawn back and let fall on the block of iron over and over again, the iron will soon begin to sway backward and forward, moved by nothing more powerful than a little pith ball, which a child's breath might blow aside.

The child that strikes a blow with a hammer in its sport has exerted a force that will never cease to operate in the universe, unless God shall change the present order of things. We sometimes think we do not amount to anything, when the fact is that we do not lift a foot or finger without in some degree affecting the universe of God.

A man of science declares that not a word could be spoken, or whisper breathed, that did not leave an impress on the solid rocks. And another has ventured the opinion that if one atom of matter were blotted out of existence it would unsettle the balance of things, and the universe would rush to chaos.

The universe is bound into one bundle by common laws. The slightest change in our relation to the sun would destroy the order of the seasons, and make the earth uninhabitable. Disturbances on the surface of the sun are immediately felt on the surface of the earth.

The volcanic eruption of Krakatoa sent oceanic waves to desolate shores for hundreds of miles around; produced a volume of sound that was heard in opposite directions nearly two thirds around the globe; started an atmospheric wave that encircled the earth and returned to the place of starting; and carried volumes of dust twenty miles into the sky, which produced most brilliant sunsets for more than a year all over the globe.

And we surely know that earth is bound together in one bundle. The American Civil War produced distress all over the world. The Franco-German war caused a fall of American securities on the Continent of Europe. The mere rumor of a Turkish war caused a rise in the grain market in Chicago. The failure of one heavy business firm may occasion a financial panic over the land.

This law of interdependence and indestructibility is not less obvious in morals and religion. Our sins are affecting our friends, and neighbors, and the community where we live; and some men have been so powerful for evil as to contaminate whole nations, and even the entire world.

Every sin is like a thistle seed. The first year it springs up as a single stalk, with a beautiful blossom on its top—a picture of the pleasures of sin—but with many a sharp thorn beneath, a picture of sin's penalties. In the autumn time this stalk dies and is buried and we think we have seen the last of it; but the seeds have ripened and been scattered in every direction by the changing winds. When spring comes these seeds grow up for miles around; and a few years suffice to spread such a pestiferous weed all over the land. I remember when a boy the first white daisies that appeared on my father's farm; and in ten years' time the fields were white with them.

Every sin is a spiritual force let loose in the universe, which is as indestructible as a physical force. It may disappear where it was first committed, but it breaks out again in distant ages and countries. The man who lives a life of sin may die and be buried out of sight, but his example and influence have been incorporated into the streams of human life to make the current stronger in the wrong direction.

When a wicked man sees his chidren and his neighbors' children running into sin, and the whole community following evil ways, he may justly say to himself, "This is in some measure my doings; this crop of evil has sprung in part from my sowing." One day a parent dropped a careless word, the next day his little girl was repeating it. Some one is watching us, repeating our remarks, doing our deeds over again, following our footsteps, determined to live as we live and share our destiny.—Henry Graham, D.D., in Old Truths Newly Illustrated.

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Bella—Prof. Muggins tells me that the first principle of Socialism is to divide with your fellowman.

Tom—Not as I understand it. On the contrary, the first principle of Socialism is to induce your fellowman to divide with you.—Ex.

"Are you chief engineer of this concern?" asked an excited individual of the sub-editor.

"No, sir, I'm not the engineer. I'm the boiler." And he proceeded to "boil down six sheets of matter into a note of six lines.—Sel.

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